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TERMS.

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ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

A DISCOURSE

Delivered at the Dedication of the new Meeting-House in Farmington, Sept. 6, 1826.

BY SYLVANUS CORB.

[Concluded from our last.]

How amiable are thy tabernacles, O Lord of hosts. Psalm lxxxix. 1.

In the present light of the subject, it is plain to be seen that no doctrine can be properly received as divine, and suitable for the tabernacles of God, which represents that *ever in eternity* God will be opposed, or even *indifferent* to the well-being of any soul he has made. As well might you say that our rivers will soon be bound in ice, and our fields covered with snow, from the extreme heat of the climate! For we know that is as contrary to the nature of love even to be *indifferent* to the well-being of its objects, as it is contrary to the nature of heat to freeze.

For confirmatory proof that infinite love takes that deep and extensive interest for the welfare of man which has been argued above, I refer you to that purpose of grace which is revealed in the Gospel. Though God, in his wisdom, saw fit to leave his rational creatures for a time exposed to temptations, that in due time, like the prodigal son, they might become acquainted with themselves, and learn their need of an acquaintance likewise with God; yet in the kindness of a father he has provided for them a Saviour, and ordained him to work their redemption from the evils into which they have fallen, and their reconciliation to himself. "The children being partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through fear of death were all their life-time subject to bondage." Again, "for this purpose was the Son of God manifested, that he might destroy the works of the devil." "For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself."

Is not this Gospel purpose, which is to destroy every foe of men, even all cause of human woe, and bring the rational creation into the enjoyment of God, a wonderful proof of the deep interest for the welfare of man, which is taken by infinite love? Was not the faithful and persevering labours of Washington, in the cause of our national liberty and happiness an evidence of his deep interest for his country's good? What true American can think of the name of our country's deliverer, without feeling a glow of gratitude to God for the testimonial of *His* goodness to us, in the gift of so great a blessing? But this rich blessing, which, viewed by itself appears to us so great, and so proper a cause of thanksgiving, yet sinks into nothing when compared with that which God has engaged to bestow on the intellectual creation, through Jesus Christ his Son.

Christian; with what gratitude do you receive a plentiful harvest. How are your hearts filled with praise to God, and what an assurance you have of his goodness towards you, when you sit with your family around the social board, and partake of the rich bounties of his providence. O then, look into the Gospel of God, and gaze by the eye of faith on that world of immortal riches which it presents, and for which you hope through Christ,—and can you doubt any more the goodness of God, his inexhaustible goodness to you?—I know your thoughts. The theme is pleasant; it reigns your souls; and you wish me to pursue it farther. Christians; I know your thoughts. You are thinking of your loved companions, and of your dear children, and of others who are bound to your hearts by ten thousand tender strings entwined around. And you are thinking of your neighbors. "Our Master," say you, "commands us to love our neighbors as ourselves." So far as we fulfil this command, and love our neighbors as ourselves, we are interested for them as for ourselves."

With deep interest you inquire; "How stands the divine goodness towards our beloved fellow-beings?" God's word has informed us before, that "he is good unto all, and his tender mercies are over all his works." This testimony is indeed refreshing to your souls, but you wish to know something of the manner of the operation of this goodness unto others, even as you have seen it in the provision it has made for yourselves.

Listen then, and with reverence listen, to the language of God's holy prophet.—"in this mountain, (or in his covenant of grace) shall the Lord of hosts make unto all people a feast of fat things. And he will destroy in this mountain the face of the covering cast over all people. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

What more than this did ever saints desire? For what greater work of love did ever Christians pray? Christians; you will not refuse to receive and honor the Lord of the universe as your God, because his revealed purpose is found to correspond with your most approved and holy prayers. You will cheerfully dedicate to Him, not only your temples of worship, but likewise your hearts and your lives.

O God of love! How amiable are those tabernacles where thou condescendest to dwell. A day in thy courts is better than a thousand in an absence from the enjoyment of thy presence! But

3d. We contemplate the Lord as a God of infinite justice. "He is a God of truth, and without iniquity; just and right is he." "Shall not the Judge of all the earth do right?"

Now justice is right; it is equity. Consequently, when we contemplate God as a being of perfect justice, we trust that his ways are equitable, and that in all cases he will surely do right. But the justice of God is oftener mentioned than otherwise, in connexion with the subject of *retribution*. And here its own nature is a pledge, that it will mete out awards, *proportional* to the merits and demerits of men, and with a view to their conformity to its own just requirements.

Let not the sinner imagine, because he has transgressed the requirements of justice, which are summed up in love to God and love to man, that therefore justice has yielded its claims. No. It holds you still to your obligation to obey. And it will employ its punishments as a means, not of preventing, but of enforcing obedience to its original requirements.

But some of my christian brethren, even many for whom I entertain a high veneration and esteem, and who I know, even if they were present, would not be disaffected by my naming the circumstance for our mutual profit, have fallen into a very essential mistake concerning the nature of divine justice. They have supposed that justice never exerts itself to reclaim transgressors; for it does not bring them to judgement, to mete out its retributions, until the season has gone by for any reformation or improvement of character.—Then, when the day of probation has ended, and reformation, by the order fixed of God, rendered forever impossible, then, and not till then, divine justice metes out its punishments, and that with a view to render the sinner more and more wicked, and more and more miserable, forever.—This view not only represents the justice of God as opposed to his goodness, (of which it indeed composes a part,) but it likewise represents it as opposed to itself; as requiring sinners forever to transgress its own requirements. That is, it represents that justice is employed in forever strengthening the chains which bind men in opposition to the law of love, while at the same time it requires, as the duty of all, that they love the Lord with all their hearts, and one another as themselves.

It is because of my deep interest for you, my respected auditors, and for the honor of the divine character, that I mention this important mistake, concerning the justice of God. When introduced into your assemblies of worship, it must chill the ardor of your devotion, and destroy the amiableness of the tabernacles of God.

It is universally admitted that to prove one's self a true worshipper of any God, he must imitate, in principle, the God whom he worships. It is important, therefore, that all doctrines taught in the sanctuary in relation to the divine character, should be experimental and practical doctrines. Such as that the congregation may safely and profitably experience the influence of their principles, and reduce them to practice in life.

But what father or mother would practice deferring the punishment of their disobedient children, until they calculated that punishment would do them no good, and then inflict it, only to increase the rage of their enmity, and multiply their transgressions? No one of you will practise on such a principle. You will inflict punishment when you have reason to believe that it will do good, and will employ it of course as a means to aid the grand and benevolent design of your family government.—So far then you practise the religion of the Bible, and imitate the God who was worshipped by the author of our text. He saw the harmony of the attributes of God; that justice and mercy go hand in hand.—

Accordingly in one of his songs of praise to God, he said, "also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work."

Infinitely adorable is the justice of God; for it moves in accordance with his eternal wisdom. And in the wisdom of God there is no cruelty. It is "full of mercy, and of good fruits; without partiality and without hypocrisy."

4th. The Lord is a God of Almighty Power. "God hath spoken once; twice have I heard this, that power belongeth to God." To Abraham he said, "I am the ALMIGHTY GOD." He is worthy then to be trusted. For he is able to carry into effect all those excellent purposes, which infinite goodness has dictated, and infinite wisdom has planned. He holds supreme power in the moral, as well as in the natural world. Accordingly, in speaking of the purpose of God concerning the future character and reconciled condition of the moral and intellectual world, the holy Scriptures declare it to be "according to his own good pleasure which he hath purposed in himself."

This great work of redeeming the human mind from darkness, unreconciliation and sin; the Lord has purposed, not in any will or agency that is precarious and uncertain, but in himself, because he possesses the ability, as well as the will, in himself, to accomplish it,—and that too in as consistent a way as he can accomplish any other purpose. God can perform a purpose of his own, with respect to the future character and condition of the moral and intellectual world, as easily as he can perform a purpose with respect to the state of the natural world,—and that too without doing any more violence to established principles and laws. Do not doubt then the employment of the power of God in carrying on his Gospel purpose, lest it should do some violence to the agency of man. For this work God carries on by the use of such moral means, as enlist the will of man into a co-operation with the spirit of grace and truth; and no violence is done to any agency of the creature.

With this explanation, no christian ought to doubt the propriety of the exertion of the divine power, in the regeneration of man;—for all denominations call on God in prayer to carry on this work; to convince the unconvinced, and convert the unconverted; to melt the hard hearts, and subdue the stubborn spirits; and to cause all lost sinners to repent, and turn unto the Lord. In accordance with the sentiment of those prayers, we behold God in Christ, carrying on his work of grace. And since his infinite benevolence has purposed the ultimate good of his rational offspring, and infinite wisdom has devised the best possible plan to effect it, there can be no question that almighty power will execute the plan.

Into this purpose of grace angels delight to look; and it is the joy of all saints.—When it is presented to the understanding, it has a transforming a regenerating power. When meditating upon it, "transported with the view we're lost, in wonder, love and praise."

You who have erected this convenient edifice;—whenever you shall be assembled together here for the public worship of God, may that Gospel, which moves the song of "glory to God in the highest," warm your hearts; and may the glory thereof fill this house. Then will your souls exclaim, "how amiable are thy tabernacles, O Lord of hosts." Here may you often commune on that divine goodness which leadeth to genuine repentance; and enjoy seasons of refreshing from the presence of God. While to Him you now signify that you dedicate this tabernacle which you have reared, may I not add that henceforth you will dedicate yourselves to God,—even your lives to his service!

EXPLANATION OF HEBREWS VI. 2.

We have been advised by a friend to extract the following from Balfour's 2d Inquiry, second edition, pp. 339, 344, as containing an explanation of Heb. vi. 2, requested by J. W. H. in a communication of his inserted in this paper of Sept. 14.

"Of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgement."

It requires no proof, that Paul was here addressing himself to believing Hebrews. At verse 11, of chapter v. he said, that he had many things to say to them concerning Melchisedec, hard to be uttered, or not easily understood by them, because they were dull of hearing, or slow in learning. Accordingly in verses 12—14, he reproved them thus: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." By the oracles of God, Paul evidently referred to the Old Testament scriptures, particularly the law given at Sinai. See Acts 7: 38, and Rom. 3: 2. He could not refer to the New Testament scriptures, for at the time he wrote they were not all written; nor does it appear that this appellation is ever applied to them. By the first principles

must be meant, some things in the Old Testament, for they are said to be the first principles of the oracles of God. This is evident from the word *stoischia*, rendered, first principles, Gal. 4: 3, 9, where instead of elements in the text, our translators have put rudiments in the margin. In Col. 2: 8, 20, they have rendered this same word rudiments, and have put elements in the margin. The same word is rendered elements, 2 Peter 3: 10, 10, which we think could be shown, refers to things belonging to the Jewish dispensation. It is apparent from these texts that it signifies the elements, rudiments, or first principles of the oracles of God, or, things which belonged to the Jewish dispensation.—These were suited to the world, while in a state of childhood. But after Christ had come, ought to have been laid aside. But many Jewish converts to Christianity turned back again to these weak and beggarly elements, whereunto they deserved again to be in bondage. This was the case with the believing Hebrews: for instead of being in advance of the Gentile converts, having had the rudiment in their hands from their childhood, they needed even to be taught again which be the first principles of the oracles of God. They were babes, preferring milk to strong meat, or those rudiments, to being skilful in the word of righteousness, and having their senses exercised to discern both good and evil. See chap. 5: 12—14, and comp. Gal. 4: 1—4.

Let us now notice the two first verses of chap. 6. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." In the margin it is, "therefore leaving the word of the beginning of Christ," which evidently refers to the first principles of the oracles of God, chap. 5: 12, the word therefore shows that the apostle drew his inference from what he had just stated, chap. 5: 12—14. It could not refer to the word of the beginning of Christ, taught by him or his apostles, for surely Paul would not command them to leave what Christians are commanded to hold fast and continue in. See 1 John 2: 24. 1 Cor. 15: 1—4. Nor, was this the beginning of the word of Christ, unless we affirm that nothing is said of Christ in the Old Testament. But to him gave all the law and the prophets witness. Besides, could the apostle mean to tell the Hebrews, that they could not go on unto perfection unless they left the beginning of the word of Christ? This we think is impossible. But, by leaving the first principles of the oracles of God as taught in the Old Testament, they could only go on to perfection, for it was by adhering to those rudiments after Christ had come, that their progress in knowledge had been retarded. Instead of leaving them, they began to lay them again as a foundation, or returned to those weak and beggarly elements, deserving again to be in bondage to them. It is asked, How can the different articles here specified, and which they are desired not to lay again as a foundation, be the first principles of the oracles of God, as taught in the Old Testament? I shall now attempt to show this by briefly noticing those articles.

1st. "Not laying again the foundation of repentance from dead works." That repentance was required under the Old Testament dispensation needs no proof, and therefore this part occasions no difficulty. Probably a reference is here made to that which was enjoined on the great day of atonement, Lev. 16: 21, 22, 29, 30.

2d. "And of faith towards God." But why not faith towards Christ, if the apostle did not refer to the principles of the Old Testament? It is well known that the faith of persons during that dispensation chiefly respected God. See Heb. 11: 6. John 14: 1. This part can occasion no difficulty.

3d. "Of the doctrine of baptisms."—Christian baptism is always spoken of in the singular. But, when the Jewish baptisms or washings are mentioned in the New Testament, they are spoken of as here in the plural number. See as examples (in the Greek) Mark 7: 4, 8. And Paul, in this very epistle, chap. 4: 10, calls them divers baptisms. This so plainly belongs to the Old Testament, that we may conclude all the other things refer to the same dispensation.

4th. "And of laying on of hands."—This article can occasion no difficulty, for it is well known that laying on of hands was common under the Jewish dispensation, and that on various occasions. It is no objection to my view, that this and some of the other things were also done under the same gospel dispensation.

5th. "Of the resurrection of the dead."—This is commonly understood of the general resurrection. But why should it? If the preceding articles refer to things under the old dispensation, why not this and the article which follows? Then, certain persons were raised from the dead, and that the apostle refers to them, in ch. 11: 35, is indisputable. Elijah raised the widow's son of Zarephath, 1 Kings 17: 20—24. Elisha raised the Shunamite's son, 2 Kings 4: 32—36. These with other instances of the power of God, were a great confirmation of the truth of Judaism, and confirmed the faith of believers in it; yea, exhibited the excellen-

cy of faith in God during that dispensation. Comp. Heb. 11, 35, with 1 Kings 17: 24. And whatever promoted their faith toward God, led to repentance from dead works. But, that the term *anastasis* rendered resurrection, was used among the Jews to express a revival in various ways, is shown by Dr. Campbell, previously quoted. The restoration of Israel is described as raising dead dry bones to life, Ezek. 37: 1—14. And with equal propriety might the deliverance of Israel from the bondage of Pharaoh be called a resurrection from the dead. Hence they said to Moses, Exod. 14: 11, "because there were no graves in Egypt hast thou taken us away to die in the wilderness?" That by the dead, in Scripture we are sometimes to understand not those actually dead, but only being in danger of it. And a deliverance out of such a state, a resurrection is allowed. See among other texts the following: Genesis 20: 6, 2 Sam. 19: 28, 2 Cor. 1: 8—10, Rom. 11: 15, John 5: 28, 29.

6th. "And of eternal judgement." That the term judgement is used to express temporal judgement in scripture needs no proof, for this is obvious from many places. That the ancient Jewish religion was established by great temporal judgements is indisputable, as the five books of Moses show. And that the judgement of God on the Egyptians, when Israel were delivered from their bondage, is called eternal or forever, is expressly declared. Hence it is said, Exod. 14: 13. "For the Egyptians whom ye have seen to-day, ye shall see them again no more forever." See above on the word *olam*, as used in the Old Testament. Accordingly the phrase *krinatos aionion*, eternal judgement, may be rendered, of the judgement of the age, or, the judgement of old. In this sense we have seen *olam*, *aion*, and *aiwnios* used in Scripture. I may just add, that the following context seems to confirm the view given of this passage. In verse 3, it is said, "and this will we do if God permit." Do what? Let it be asked—Answer; "go on unto perfection," as stated verse 1. If the first principles, spoken of were such as belonged to the Old Testament, it was altogether unnecessary for Paul to teach them, for this would be laying them again as a foundation. But it was highly proper for him to go on to teach what would render them perfect or full grown men, seeing they were so deficient in the knowledge of Christ Jesus. This in fact he did in this very epistle, for a great part is spent in pointing out to them the reality of that, of which the Jewish law was but a shadow. But what was to prevent his doing this for he says, "this will we do if God permit." This Paul purposed to do, if God gave him opportunity, and if his purpose and labors were not frustrated, by their total apostasy from the faith before his letter came to them. Hence his fears about this in verses 4—9. See also chap. 10: 23—39.

INTEMPERANCE IN RELIGION.

That there is such a thing as Religious Intemperance, we do not apprehend will be denied, and that its effects are deleterious to the moral health of the community is evident. It is a well established fact, that, when the best of motives lead a person to indulge himself in any habits which his constitution or his purse will not bear, and he dissipates his time and wrecks his mind in any cause, he becomes as much the victim of intemperance as though he was in the habit of drinking to excess. When a person's zeal gets the better of his reason, and his religious feelings do not beget a calmness which the precepts inculcated by good men, lead us to expect will accompany holy professions, that person becomes religiously intemperate, and its effects upon the system are as deadly as its operations upon the mind: an evident perversion of a great good.

When a person neglects his business—risks his health—sacrifices his reason—and leaves a wife and family of children to suffer with cold and hunger, while he is engaged in religious disputations and exhortations, is he not intemperate? When a wife leaves an infant child, a sick husband, or her every-day duties at home, to attend evening-meetings of any kind, does she not become intemperate, and is there not dissipation in her course? When young ladies venture out to spend an evening in a cold church, as thinly clothed as though they were going to promenade with the temperature of July—when they brave rain, and snow, and sleet, in prunella shoes and silk stockings, and this too against the advice of parents, is it not intemperance and that of the worst kind? When persons of all classes, and all ages, and sexes, get together, and in the name of the most holy, make use of intemperate language and gestures; when they spend their time in heated conversation, and dissipate their good sense, good nature and good name, in unprofitable altercation, are they not intemperate?

Drinking ardent spirits to excess, is one kind of intemperance; eating to excess is another; and sleeping and working to excess have their attendant evils. But intemperance does not stop here, and a man may show as much of it in his religion as any thing else.—N. Star.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, NOV. 23.

ANTI-SECTARIAN LAW. We are happy to find, that, since Governor Lincoln of Massachusetts advanced the political doctrine—if such we may call it—contained in his objections to the Salem Mozart Society bill, offered to the General Court of that Commonwealth last spring, our Legislatures as well as people begin to see the necessity of imposing some salutary restrictions particularly upon all sectarian corporations—those religious aristocracies which are continually draining the public of its transmissible wealth, then no longer liable to taxation, and enriching to an almost unlimited extent a class of people, who, as the past history of the world fully shows, are not the greatest friends to equal rights and republican freedom. It is known to our readers, that a bill is now under consideration in Massachusetts, which will probably become a law next winter, the design of which is to prevent all gifts, grants, &c. for more sectarian purposes, and to put a stop to the practice, common among certain sects, of begging, or otherwise obtaining property from the sick and dying. We have now to inform our readers, that a resolution to the same effect has been very recently proposed in the Legislature of New-York, which is now in session in Albany, and that it has passed the usual forms by a very great majority. We hope to be able to say the same of the legislature of this state before next spring. We believe that as our laws now are, the door is still open for the abuses which have been practised in other states, but it ought, in our opinion to be speedily shut. Maine is yet in her infancy, and it becomes her legislators to profit by the errors as well as by the wisdom of her elder sisters. It seems to us, that no exclusive privileges ought to be granted to any class of men, however much they may profess to be engaged in the high and holy calling of religion—that name, which has been made to conceal the most ambitious and dangerous purposes. As we said a few weeks ago;—give men wealth and you give them power, and power in the hands of sectarians, every one must know, is the most arbitrary and tyrannical power in existence. Those laws therefore, which allow sectarians of any name to amass and retain forever almost unlimited sums of money, free from taxation, it appears to us are calculated to create such a power, and must ultimately prove as injurious to the public in their operation, as they are anti-republican in their character.

TRUE RELIGION. There are many religions in the world as it relates to theory, and there have been, heaven knows, quarrels and persecutions and bloodshed enough on account of them; but there is but one religion that is "pure" and "undefiled," and that relates to practice. "Pure religion and undefiled," says James, before God and the Father is this—To visit the fatherless and widows in their afflictions, and to keep one's self unspotted from the world." About this religion there never was one controversy, and all the contention for orthodoxy in it, is, for the orthodoxy of a good life—the best orthodoxy in the world.

THE CHRISTIAN VISITANT. The seventh and the eighth numbers of the Christian Visitant are now in the press and will be forwarded to subscribers, both numbers stitched together, in the course of a few days. Agents and others in the vicinity of Belfast, who may have a good opportunity to send for their copies soon, are advised to apply for them at the book-store of E. Fellows in that town, who is the printer of the work. The printer, however, will forward their copies by private conveyance as soon as possible if they are not personally applied for. No. 7, contains an illustration of John viii. 24, and No. 8, an explanation of Matt. xvi. 25. The four remaining numbers will be published before the expiration of the present year, and no pains spared to forward them speedily and safely to subscribers.

DEDICATION. On Thursday the 15th inst. the "UNION MEETING HOUSE" in Readfield (Me.) was solemnly dedicated to the service of Almighty God. The exercises on the occasion were as follows:—1st. Invocation by Rev. Sylvanus Cobb of Waterville. 2d. An Anthem by the choir. 3d. Reading of the Scriptures by Rev. James Williams of Readfield. 4th. Dedicationary prayer by the same. 5th. Hymn. 6th. Sermon by Rev. S. Cobb, from Deut. xxxvi. 4. "His work is perfect." 7th. Concluding prayer by Rev. Comfort C. Smith of Readfield. 8th. An Anthem by the choir. 9th. Benediction by Mr. Cobb.

The house, we learn, was filled with a very attentive and respectable auditory; the services were performed to universal acceptance and much good order and Christian unanimity prevailed among the different denominations. May that union, that charity and that christian fellowship be perpetual.

THANKSGIVING DAY. Thursday next will be observed as a day of public Thanksgiving and Praise in Maine, New-Hampshire, Massachusetts, Connecticut, Rhode Island and Ohio.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

LETTER NO. 2.

HISTORICAL DEDUCTION OF CALVINISM, WITH PRELIMINARY REMARKS, ADDRESSED

TO THE REV. EZRA S. ELY, D. D.

SIR,—The history of Calvinism furnishes the statesman, and all who are in authority, either under the government of the U. S. or of any State; and also the people at large, in this extended and happy empire, with many, very many, useful, instructive and admonitory lessons. To every person, who knows the value of civil and religious liberty, and who is determined, at all hazards, to preserve and transmit to his children, the invaluable blessing, the history of that religious sect is, of all others, which have ever been introduced into the world, to curse mankind, the most necessary to be thoroughly known; and the tendency of its doctrines perfectly understood. It would be hoping, Sir, against hope, to expect that any thing I could say, would have the effect of softening down, in the least degree, the hard-heartedness, or the cruel, unrelenting, unmerciful disposition of a complete orthodox calvinistic minister. No, Sir, I have no such expectation. You have doubtless, taken your stand, and are determined to maintain it "per fas et per nefas," "by all the means in your power." If I can induce the people, who may read these numbers, to take warning from the past experience of the effects of calvinism upon vital religion and liberty; to be upon their guard against the abominable deception, the hypocritical cant, and the deep-laid plots of that sect against freedom of thought in a protestant land; induce them to present to you and your holy compeers, a bold, undaunted front; and excite in them a fixed resolution to resist all your encroachments on their rights; my utmost wishes will be gratified. That the author of Calvinism was a cruel, bigoted, turbulent, rebellious, persecuting man, is a historical fact. And that his religion itself, which he taught and enforced by fire and sword, partook largely of all those anti-christian properties, is also an historical fact.

Permit me now to call your attention to the following well authenticated historical deduction in regard to your lord and master, John Calvin, his religion and followers. It would, I should think, edify you to read it; at least you ought to profit by its perusal. "But the great champion of persecution was the founder of the second great branch of protestantism, John Calvin."

"Not content with burning Servetus, beheading Gruet, and persecuting other distinguished Protestants, Castallo, Balsee, and Gentilis, who being apprehended in the neighboring Protestant Canton of Berne, were put to death there, he set up a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required, that the magistrates should punish whomsoever this consistory condemned." "He was succeeded in his spirit, as well as in his office, by Beza, who wrote a folio work in defence of persecution." This work was entitled, "*De Hæreticis puniendis a civili Magistratu, &c. a Theod. Beza.*"

"In this (work) he shows, that Luther, Melancthon, Bullinger, Capito, no less than Calvin, had written works expressly in defence of this principle; which accordingly, was firmly maintained by Calvin's followers, particularly in France." "End of Controversy," p. 401, 402. Bossuet refers to the public records of Nismes, Montpellier and other places, in proof of the directions issued by the calvinistic consistories to their Generals, for forcing the papists to embrace the reformation, by taxes, quartering soldiers upon them; demolishing their houses, &c.; and he says, "the wells, into which the Catholics were flung, and the instruments of torture, which were used, at the first mentioned city, to force them to attend the protestant sermons, are things of public notoriety."—Hist. variat. L. X. M. 52. "Nor was the spectacle dissimilar in the Low Countries, when Calvinism got a footing there." Their first Synod, held in 1574, equally proscribed the Catholics, and the anabaptists; calling upon the magistrates to support their decrees, which decrees were renewed in several subsequent Synods." Brandt vol. i. p. 227, quoted by Bishop Milner.

"But while the calvinistic ministers continued to stimulate their magistrates to redoubled severities, against the Catholics, a new object of their persecution arose in the bosom of their own Society." Arminius Vossius, Episcopius and other divines supported by the illustrious statesmen, Barneveldt and Grotius, declared against the more rigorous of Calvin's maxims." "They would not admit that God decrees men to be wicked, and then punishes them eternally for what they cannot help; nor that many persons are in his actual grace and favor, while they are immersed in the most enormous crimes." For denying this, Barneveldt was beheaded, Grotius was condemned to perpetual imprisonment; and all the remonstrant clergy, as they were called, were banished, at the requisition of the synod of Dort, from their families and their country, with circumstances of the greatest cruelty."—End of Controversy, p. 403. "Wherever Vandermerk and Sogno, both of them lieutenants to the Prince of Orange, carried their arms, they uniformly put to death, in cold blood, all the priests and religious they could lay their hands upon."—Brandt, quoted by Milner; Feller, Hist. Abreg. Tom. 1. art. Toledo, says that, "Vandermerk slaughtered more unoffending priests and peasants in the year 1572, than Alva executed Protestants during his whole government."

Quoted by Bishop Milner, letters to a Preb. He says "that some of them, after undergoing the torments of scourges and the rack, were enveloped in sheets of linen, that had been steeped in spirits of wine, which being inflamed, they were miserably scorched to death;" that others, after being tortured with burning sulphur and torches, in the tenderest parts of their bodies, were made to die for want of sleep, executioners being placed on guard over them, to beat and torment them with clubs and other weapons, whenever exhausted nature seemed ready to sink into forgetfulness: that several of them were fed with nothing but salt herrings, without a drop of water, or other liquid, until they expired with thirst: finally, that others were stung to death by wasps, or devoured alive by rats, which were confined in coffins with them." Letters to a Prebendary, p. 71.

"It cannot be effaced from the records of history, that whenever the Calvinists of the 16th and 17th centuries became the triumphant party, not content with the free exercise of their own religion, they violently overturned that of their ancestors, and carried on the most severe and oppressive persecution against those, who continued to adhere to it." Ibid p. 69.

"Crudelitatis odio, in crudelitatis ruitis, et ante pene quam ipsi liberi, dominari jam in adversarios vultis." "You cannot endure cruelty yourselves, and yet rush into cruelty; and almost before you are free yourselves, you commence the persecution of your adversaries." Hist. Ref. Ger. Brandt, T. i. p. 333, as quoted by Milner, ibid p. 69.

The learned Bergier defies the Calvinists to mention so much as a town, in which their predecessors, on becoming masters of it, tolerated a single Catholic in it.—Rosseau, a protestant, says "that the Reformation was intolerant from its cradle, and its authors universally persecutors." End of Controversy, p. 400.

ERASMUS.

FOR THE CHRISTIAN INTELLIGENCER.

RETRIBUTION.

Nothing has contributed to increase and continue the disputes about religion more than the use of words and phrases whose meaning is equivocal. "It has happened, however, unfortunately in this case, that the notions, which should have been clearest, and the terms of which it was most important to fix the meaning, have been allowed to remain peculiarly vague and obscure." Many things are taken for granted, which are not admitted to be true, by an opponent, and, which not being self-evident require to be proved themselves before they can, with any propriety, be brought forward, to establish or disprove any point in dispute. It is believed also that equivocal words are sometimes employed by disputants, for no other purpose than to have an opportunity for cavil and equivocation. Honest inquiry is, unquestionably in the road to truth and wisdom; but to cavillers and equivocators, it may with propriety be said, *vae vobis qui hypocritæ; for ye are blind leaders of the blind.* Upright men may sometimes be left to impose upon themselves and others, unintentionally, and, therefore, innocently; and we love them for the goodness of their hearts, not for the correctness of their sentiments, or the truth of their distinguishing tenets; but while we see such men in error, we are glad to believe that candid inquiry will lead them to renounce it and embrace truth.

Future retribution is an expression used by the orthodox as a sign of the idea of endless, vindictive punishment, in an eternal hell, but I believe the unitarians never use it in that sense; and we know our restoration brethren never use it to express any thing more than future discipline.—Retribution means to pay back, and some, who have limited sin and its consequences, have thought that five degrees of sin would be punished with five degrees of misery, and those who have held to the annihilation of the wicked have concluded that this would be done merely to settle off old accounts.

Justice, it must be admitted, is indispensably necessary to the existence of human society, and the main pillar, on which rests all government from that of a single family, to that of the Almighty Monarch himself. But justice must not, cannot, do any thing contrary to the most enlightened principles of the tenderest mercy. Mercy itself might induce the physician to amputate a broken or otherwise diseased limb, if it were found necessary to preserve life, and to give other temporary pain to his own children, to promote their permanent health and happiness; and justice, if it did not demand, would not forbid it. We may say also that justice calls for the blood of the unfortunate wretch, who has wantonly taken the life of a fellow-being; and mercy cannot interfere for the following reasons: 1st, because punishment tends to prevent future crime in those, who are the subjects of it, as well as to restrain those who are viciously disposed. And 2dly, because it protects the innocent, and leaves them in the peaceful enjoyment of their lives and their property.

When the parent punishes, his tender feelings are, frequently, such that he would much rather suffer the pain he inflicts on his child, if it would have the same disciplinary effect; and the good father frequently suffers more mentally, than the child does mentally and corporeally both; but justice requires this punishment, and it would be foolish weakness, and not mercy, that would prevent it; and though the father and son each suffer temporary pain, yet as it prevents future crime and shame,

it is not to be mentioned in comparison with the good it produces by preventing sin, and causing the grey hairs of the old man to rejoice with his son, in his mature years, in his abandonment of vice, and possession of the social and moral virtues. The most rigid justice must have an object, and that object must be the general order, harmony, and happiness of society, individually, as well as collectively. Where, therefore, punishment is inflicted under the name of justice, without having in view the individual and general good of society, that retribution, retaliation or whatever else it may be called, is no longer justice, but the most odious revenge and cruelty. "Mere justice is a negative virtue when it hinders us from hurting our neighbors," but it is a positive one when it commands us to hurt him in a certain limited degree to prevent his hurting us, himself, and neighbors, more than we hurt him."

I shall here introduce a paragraph from Smith's theory of moral sentiments, which it is believed, contains the views and feelings of those, who hold the doctrine of future retribution. Page 148—9. Section 2d. Chapter 3d. "If," he says, "the murderer should escape from punishment it would excite our highest indignation, and we should call upon God, to avenge in another world, that crime, which the injustice of mankind, had neglected to chastise upon earth. For it well deserves to be taken notice of that we are so far from imagining that injustice ought to be punished in this life merely on account of the order of society, which cannot be otherwise maintained, that nature teaches us to hope [desire] and religion authorizes us, we suppose, to expect that it will be punished even in a life to come. Our sense of its ill desert, pursues it, if I may so say even beyond the grave, though the example of its punishment there cannot serve to deter the rest of mankind, who see it not, who know it not, from being guilty of the like practices here. The justice of God, however, we think still requires that he should avenge, hereafter, the injuries of the widow, and the fatherless, who are so often insulted with impunity. In every religion, and in every superstition, that the world has ever beheld, accordingly, there has been a Tartarus as well as an Elysium, a place provided for the punishment of the wicked as well as one for the reward of the just."

In this paragraph it is admitted, nay asserted, that punishment beyond this life, "cannot serve to deter the rest of mankind who see it not, who know it not, from being guilty of wicked practices here."—To this some might object. But I believe it nevertheless to be a stubborn truth, which if it cannot be demonstrated to the understanding of every person, cannot be disproved by one particle of evidence. If punishment in a future world cannot deter men from sinning here, a belief of it frequently serves to influence the angry passions of retaliation and revenge, and "every religion and superstition," that embraces it as an article of faith teaches their votaries to expect, while the natural feelings of revenge encourage them to desire, *an eye for an eye, and a tooth for a tooth*; a retaliation, which is emphatically prohibited by the christian religion, even in this world, where the example might be pleaded as an excuse to deter others from committing violence on their neighbors, but which becomes the most rancorous revenge, without the poorest of all excuses, the example of private retribution, when it steps across the threshold of the grave, and pursues its victims into the invisible world.

If then future punishment can do the living no good, it can be justified only upon the supposition that "the justice of God requires" it, or that the punished will be corrected, reconciled to God, and prepared, by it, to enjoy heaven and immortality. If the justice of God alone, without any regard to the good of the sufferer, be the ground on which future punishment be maintained, then the claims of justice and mercy are placed in opposition to each other; which ground we know to be taken by the orthodox, and finally by the whole body of the EVANGELICALS, but which no believer in the boundless goodness of the Universal Father, will ever advocate. If future retribution be supported upon the supposition that it will reform and reconcile to God, those, who are the subjects of it, and work out for them a far more exceeding and eternal weight of glory than they could otherwise enjoy, then, admitting it to be proved, the most christian and benevolent heart, could rejoice, in the belief of it, with unspeakable delight, and no room would be left for the gratification of the revengeful passions. This appears, to me, to be the only ground on which it can be maintained with the least shadow of propriety: But should it be admitted that men cannot sin in the next world, even this ground must be abandoned; and if it be contended that they do sin there, it remains to be proved before we can, consistently, be called upon to receive it as an article of faith. If, however, we admit that men do sin in another world, and are punished there for sins committed here, another difficulty arises, viz. when they shall have been sufficiently punished for the sins of this life, there will be a long account to settle for those sins committed in that world while they were receiving a retribution for the sins of this; but if we suppose they are punished there because they sin there, the question is settled forever, for we all allow future punishment, if there should be future sinners: but if there should be sinners in the future world because men die sinners in this, all will be sinners there, for all die sinners here, differing only in degree; and of course all must be punished there, the punishment, like the sin, differing in degree, not in

kind; and, indeed, this is the theory, which some advocate. "All intelligences," say they, "the Deity excepted, must forever remain imperfect in judgement, and of course, liable to err, and consequently liable to suffer the effect of error, which is misery." There is, however, a difference in error, or in other words, though guilt cannot exist without error, error may exist without guilt. The school-boy, who commits in his arithmetical calculations, a single figure, commits an error, which deranges all his operations, and is as fatal to the truth of his conclusions as though every figure had been misplaced, yet he is not criminal, and deserving punishment. Nor would those intellectual beings in a future world, who, being divested of the passions, should err in their intellectual calculations, deserve punishment. We see, therefore, that imperfection and error may exist without deserving chastisement. The perfection of our species must consist in our being divested of all the bad passions, and not in the absolute perfection of the judgment, and the other intellectual powers; for though they may, and probably will be greatly amplified, yet they can never reach unerring perfection, but will, in the opinion of many wise and good men, be eternally approximating nearer to the SUPREME EXCELLENCE, without ever being able to reach it. Is it not also a question deserving serious consideration, whether punishment ever eradicates any of the passions which give rise to sin? To me it is perfectly clear that it does not. It only serves to restrain, and in some measure, keep them in due bounds. If this be admitted, and I do not see how it can be denied, we must seek for a perfection of our natures in some other cause than either present or even future retribution.

E. C. J.
Kingston, (N. H.) Oct. 1827.
[TO BE CONTINUED.]

FOR THE CHRISTIAN INTELLIGENCER.

SHORT SERMONS, NO. 12.

But refuse profane and old wives' fables. 1 Tim. iv. 7. The last species of fable of which we shall warn our readers is, "giving heed" to those "old wives' fables," circulated to every corner and nook of society, under the imposing title of Religious Tracts. Are not these tracts true? says the reader, if not in doctrine, at least in the relation of circumstances which they inform us have taken place in society, just as they describe them. You will not deny that what they assert as the effects of preaching their doctrine, and as the effect of the very distribution of these tracts is true? We do most seriously. They bear as strong internal evidence of being false, as the wild vagaries of heathen mythology, or the absurd relations of Mahomet contained in the Koran.

For instance, if they wish to dispense with the use of the ninth commandment, in their attempts to weaken the cause of liberal christianity, how careful they are in relating their silly stories to leave out names, dates and places; which have never been supplied when earnestly called upon to give them. Another internal evidence of their falsity is, that in the relation of the conversion of their hero to their own sentiments, they make him confess a belief in tenets very different from those entertained by liberal christians, and just such as they always attribute to them when speaking or writing of them.

Again, if it be the object of a tract writer to awaken the fears and influence the passions of a young person or a child they proceed in the same way that the writer of a novel does, to touch the sensibility and draw forth the sympathy of the reader.—The object of both is to enlist the passions in the favour of their hero or heroine, whether the tale be of love or religion.—The writer of the novel describes in the first place the state of happy indifference of the parties concerned, till some circumstance determines the affections of the hero and heroine of the tale; his next object is to throw them into a host of difficulties and embarrassments, till the feelings of the reader are wrought up to a certain pitch, and then the plot is unravelled, difficulties are overcome, and all is ended in consummated love and celestial happiness. The tract writer pursues the same course; he sits down, selects the name of "poor Ellen," or some other name equally romantic, perhaps deprives her of sight or of some important advantage, that she may be an object of pity to the reader, or more probably makes her dependant upon a father who is a drunkard, a gambler or highway robber, and a mother lost to all sense of shame and propriety—they live in vice and debauchery and the heroine is fast verging to the same sad state,—providentially a man of the orthodox religion happens to be passing the door, or a shower of rain drives him into the house for shelter—he beholds the miserable family with sorrow in his heart and tears in his eyes—another special act of providence places a few tracts in his coat pocket, one of which he leaves with the family—the girl has been taught to read at a neighboring Sunday school, an advantage which the father or mother do not possess—the tract is read and the heroine struck under conviction, and after experiencing great distress, is miraculously brought at once to comprehend what are called the doctrines of grace in as great perfection as the highly gifted and learned divine.—She is still made to experience great distress on account of the sad condition of her parents, whom she often tries but unsuccessfully to convert—at length they discover her in private, praying for their conversion—they are struck with conviction, go through a regular experience and

all are made happy together. The similarity of these stories to common novels, is sufficient evidence that they are not true. But where is the evil of all this, says the reader. The evil is first that it represents orthodoxy as having an effect upon the morals of society which it does not possess; and secondly that it enlists the passions in favor of tenets that the judgment and reason condemn. And a religion of the passions is not a religion of the heart. The one manifesting itself by acts of virtue, benevolence and charity, and the other by bigotry, uncharitableness, and a zeal for the cause in which it is engaged not regulated by its holy requirements, therefore we caution you in the words of the apostle to avoid such "profane and old wives' fables."

J. W. H.

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, NOVEMBER 23, 1827.

THE BANGOR AFFAIR—ONCE MORE. An editorial article on the subject of the alleged indignity offered to the Governor by Prof. Smith, appeared in the (Bangor) Eastern Republican of last week, which, though it is written in a spirit that evidently wishes for peace on all sides, contains some remarks, that we must confess, appear somewhat inexplicable to us. What we allude to is, that after saying, "We republish that communication [the communication of X. who appeared in this paper of the 9th inst. in defence of the statement he furnished us relative to the intolerant conduct of Messrs. Pomroy and Smith,] and must bear witness, that his statements are strictly conformable to what has been understood by ourselves, at the time, to be true," the editor should seem disposed to charge our highly respected informant and ourselves with having "treated Prof. S. with injustice," &c. If we know any thing of our own heart, far, very far from us is the disposition to treat with injustice any individual, however much his opinions, on any subject, may differ from our own; but duty, sometimes at least, requires us to "censure real, not fabricated, reprehensible acts," and we are yet to learn how, by doing it, we treat the authors of them with injustice. The account we published, to which the article in the Republican alludes, was, as we said before, handed us by a responsible person and confirmed by other very respectable and intelligent individuals. We could not withhold our belief from the statement they gave us; and, believing that sectarian abuse offered to the worthy Governor of our State ought not to pass unnoticed and uncondemned, we published it in our columns. If any part or all of that statement were incorrect, we then felt and now do feel willing to recall the error, whenever we shall be convinced of it. Is this doing "injustice" to Prof. Smith—the author of the censurable conduct which that statement exposed? We believed then, and still do believe, that he deserved a punishment for his insolence and bigotry, and that we should have done him "injustice" not to have put him in a way to receive it. But we are not sensible that either we, for publishing the account, or our correspondent, for furnishing us with it, are deserving the censures which "Bangor" in broad and haughty terms, or the editor of the Republican in more cautious and, we trust, friendly ones, have bestowed upon us and him. We protest against being charged with that of which we are not guilty, and contend that we do no man "injustice" when we expose not his "frailties and imperfections," but his intolerance and abusiveness.

Since the remarks we made upon this subject, in our paper of week before last, we have received letters from Bangor and information from other correct sources, by which we are enabled to present our readers with the facts in the case, not one of which, we presume, will our friend of the Republican, or any other candid person, call in question.

1. It is a fact, that Rev. Mr. Pomroy was invited to officiate as a chaplain at the review of Col. Roger's regiment, which was reviewed by the Governor—and that he refused to comply with the invitation; assigning as a reason, in short and rather indignant terms, "that his engagements were such that he could not."

2. It is a fact, that Mr. Pomroy was informed on Saturday, that the Governor would attend his meeting on the afternoon of the following Sabbath.

3. It is a fact, that Mr. Pomroy was requested at that time to make his intermission between meetings one hour shorter than usual, (the usual intermission being 2½ hours) for the accommodation of Gov. Lincoln and his suite; and that Mr. Pomroy refused so to oblige the Governor.

4. It is a fact that Mr. Pomroy and Prof. Smith had an interview after Mr. P. had been notified of the Governor's intentions to attend his meeting on Sabbath afternoon, and that an agreement was then made that Prof. S. should preach for Mr. P. on that same afternoon.

5. It is a fact, that Prof. Smith preached

on that afternoon, a sermon in the presence of the Governor, from Mark x. 21. "One thing thou lackest"—words addressed by our Saviour to a certain "Young Ruler," in which Prof. S. canvassed with much severity, the religious faith of the young ruler, representing it to be what was generally understood to be the faith of the "young ruler"—the Governor of Maine.

6. It is a fact, that it was believed by many persons present, that the preacher did intend to allude to the Governor in the application of his subject, and to animadvert upon his religious faith; and that some of Mr. Pomroy's church and constant hearers are of the number. It is also true that some of the principal officers present were so much offended at the manifest personal allusions of Prof. S. that they, at one time, requested their associates to leave the house before the services closed.

Lastly, it is a fact that the editor of the Republican himself expressed great dissatisfaction at the conduct of Prof. Smith, and that he is one of the sources through whom the information first published in our paper, was obtained.

The above are incontrovertible facts, which challenge a denial, and our readers and the people must draw their own inferences from them, and then say whether we have treated Prof. Smith with injustice by giving our former statement, which is essentially sustained by those facts, to the public.

We understand that Prof. Smith now says that he did not know or expect that the Governor was to be present when he preached, that the Sermon he delivered was written many years ago, had been delivered a number of times since, and that it was not selected with any reference to the occasion on which he last preached it! We hope our readers will believe all this, if they possibly can. The editor of the Republican charitably says he "cannot refuse to believe the positive statements of Prof. S." and we wish it was in our power to be equally accommodating to the gentleman. But when it is known that Mr. Pomroy and Prof. S. had an interview after the former had been notified that the Governor was to attend that meeting Sunday afternoon, and that Mr. P. then engaged Prof. Smith to preach for him on that same afternoon, it does not look probable, however possible it may be, that Mr. P. should not have communicated to him the facts, that he had been requested, and refused, to shorten the intermission, and that the Governor designed to be present at the time Prof. S. was to preach. Intimate friends, like those two gentlemen, are in the habit of communicating to each other whatever is interesting to both, and when they belong to the same party or sect and are engaged in the same designs, it is not uncommon for them to form plans together to combat their opponents. The facts, that the orthodox are generally displeased with Gov. Lincoln—that Prof. S. is very hostile to Unitarians—that Mr. Pomroy engaged him to preach for him on the occasion when he knew Gov. L. was to attend his meeting, (as if, being the minister of the society, he did not think it politic to run the risk of incurring the censure, and, peradventure, losing the support of his congregation, but thinking Prof. S. already provided for in the Institution, had nothing to lose by making the attack)—that Prof. S. preached concerning a "young ruler," describing and censuring him as a Unitarian, and that the people at Bangor understood him as intending to make a cruel and malicious application of his censures to the Governor—These things look to us strangely inconsistent with the statement that the preacher did not expect the Governor would be present, or that he did not intend to have his remarks apply to that person. Still it may be the case, that he did not expect the Governor would attend his meeting, but knowing he was in the place, thought that would be a good opportunity to create a prejudice in the minds of his audience against him. This would be consistent with his statement, and would furthermore explain the cause why he was "chagrined on ascending the pulpit to find himself compelled to preach before so unexpected an auditory." His attack might have been intended to be "behind the back" of his Excellency when he could have more courage; but when "compelled to preach" what was written, "before his face," he might have felt "chagrined." But our readers must judge of all this for themselves.

We should undoubtedly have more charity for Prof. S. were we not informed that his general character is that of a bigot, who is "exceedingly mad" with liberal christians and neglects few opportunities to deride and abuse them. From such men we do not expect much indulgence, and it is hard to believe their professions of liberality.

The Republican says there were two errors in the original statement of our informant—one relating to Mr. P.'s not reading the Governor's Proclamation (which we corrected in our paper of week before last) and the other concerning an invitation being extended to Prof. S. to officiate as chaplain. Believing that he was not invited, we cheerfully correct the mistake, though our correspondent has done it before us. These are

however, quite unimportant to the statement originally made, all of which, besides those two particulars, seems to be admitted to be literally correct. That the Governor was insulted, there is no doubt; whether the insult was premeditated, is left to the public to determine.

NEW-ENGLAND FARMERS' AND MECHANICS' JOURNAL. Proposals have just been issued by PROF. HOLMES of the Gardiner Lyceum, for publishing in this town, a monthly octavo Magazine, to be called "The New-England Farmers' and Mechanics' Journal." The design of the publication will be, to collect and present our farmers and mechanics with such practical information, obtained from actual experiments both in our own country and in England and other European nations, as is calculated to promote the best interests of those large classes of our fellow-citizens. Considering the talents of Prof. Holmes and the extensive means he has in his possession to render such a journal useful, we doubt not he will make it highly instructive and interesting, and hope and believe he will meet with a ready and extensive patronage particularly among the farmers and mechanics of Maine. Each number will contain 24 pages, and the price of the work for a year will be two dollars. An engraving of some new or useful machine will accompany each number.

We shall publish the prospectus of the Journal in our paper of next week.

ELECTIONS IN NEW-YORK. The returns that have come to hand, place it beyond a doubt, that a large majority of senators and assembly-men lately chosen in New-York, are in favor of Gen. Jackson as our next President.

Since the above was written, a friend has favored us with the *Eastern Argus* of Tuesday last, in which the editor requests us to correct an error contained in the following paragraph inserted in our last viz. "As far as returns have reached us, the general election in N. Y. which took place last week in that state, has resulted in the choice of a majority of senators & assembly-men, in favor of Mr. Adams." The editor will find the error corrected in the preceding article which, giving a general statement of farther returns, shows that N. York is not for Adams. The information from which we penned the erroneous paragraph was contained in a statement of verbal returns from a number of counties found in the last N. York paper that arrived before our paper of last week went to press. In those counties (and we did not observe at the time that New-York city was not included among them) it appeared that Mr. Adams had the majority, and taking it—too carelessly—we confessed—for granted that the list therein found included all the results heard from, we stated as above, that "as far as returns had reached us" Mr. Adams had the majority. We did not discover our error until the evening after the paper was printed, and then expressed our regret to a friend, that we had inserted the statement we did. But intending then, to correct the error in our next (this day's paper), by giving a fuller account of returns and stating the result accordingly, we hoped no one would hastily charge us with "wilful misrepresentation," before we should have the opportunity to fulfill our intentions. The hint of the *Argus* was no doubt well intended, but it was unnecessary.

We do not very well like that the *Argus* or any other paper should intimate that we "dabble in politics," and that when we do so, we "frequently depart from truth." We must be permitted, in self defence, to say, we do not "dabble in politics." In our endeavors to meet the general wants of our readers, we find it necessary to present them with simple statements of facts as well in relation to elections (in which our readers as well as others are concerned) as to other subjects of popular interest. But in making them we have studiously endeavored to withhold our private partialities, and in no instance have we knowingly "departed from truth." If at any time we have committed an unintentional error, as all, not excepting our friend of the *Argus*, are liable to, it has ever been our impartial design to correct it. There never has been, we think, but one instance in which we have betrayed our personal partialities in relation to our public men—and in that perhaps we have done wrong, and for it may yet be censured. We mean that in noticing the abusive treatment of our religious opponents manifested towards Gov. Lincoln, we have, we confess, revealed our attachment to that officer. But the occasion we thought demanded it, and as long as he is opposed on account of his religion, so long shall we probably support him.

There is another error—for which we are not accountable however,—which we took from other papers, inserted in our last, that escaped our observation at the time and which seems even yet to be overlooked by the "hundred eyes." We allude to the statement that a large majority of both branches of the Georgia Legislature are in favor of the Administration. The word "administration" as used in the account that may be found in most of the late political papers, was understood by us, as well as by all our neighboring editors, and was, we presume, so understood by the *Argus* also, to mean the present United States administration. The fact is, as we have since learned, that the "administration" means the Troup party in Georgia, and that, instead of there being a majority in the legislature of that state in favor of Mr. Adams, it is rather on the side of Gov. Troup, in favor of the state administration.

We find it very difficult, notwithstanding our most honest and impartial endeavors, to manage our Chronicle side of the paper in such a manner as to give universal satisfaction. We wish, and we know it is desired by others, that we should inform our readers of what is going on in the world; and among other things they demand of us, that we should acquaint them with the political news of the day. But we also know that articles, which have been written with the utmost caution, have been looked upon with suspicion by some of both parties—each imagining that he could detect in the same piece a se-

cret bearing against himself and in favor of the other. Now under such circumstances all we can do is—to preserve a good conscience,—to state all interesting facts, in which our readers are concerned as we understand them—to correct any errors we may inadvertently make, and trust to the candor and liberality of the public for that charitable indulgence which is due to one who has every body to please—a duty which no one can always perform.

Another violent snow storm was experienced in Boston and farther west, on Tuesday the 14th inst. No snow fell here on that day, neither have we had here at any one time, nor indeed altogether, one inch of snow this season. The Kennebec is still little obstructed by ice. Alas! "poor Maine!"

We are hourly reminded, says the Pottsville Miners' Journal, in the midst of our vocations, of the mining operations which are going on in our immediate neighborhood as well as elsewhere. Within 300 yards of where we are now sitting, a tunnel is being made into a hill with the expectation of ultimately arriving at coal. The operations are carried on both night and day, by changes of the hands. So far as the work has progressed, they have advanced about 120 feet into a hill through a solid mass of rock. The workmen proceed almost entirely by blasting. The sensations, produced by the explosion of the charges at night are such, as most forcibly to remind us of "war's dread alarm," the bombardment of our town by a reckless foe and the indiscriminate massacre of its inhabitants. We sincerely wish the enterprising proprietor success in his undertaking. The hills and the mountains around us abound with coal, and there is little doubt that he will ultimately arrive at the desired object.

Singular Cookery.—The Arabs who inhabit the neighborhood of the great cemeteries of Upper Egypt, have a strange way of cooking their victuals. Whenever fuel is wanting, they descend into the tombs, and dislodging a mummy, and throwing it on their shoulders, return to their tent. Then taking a hatchet, and seizing the mummy by one leg, they hew the body into two at a blow, and afterwards cutting it into smaller pieces, make use of a leg or an arm, or a part of the trunk, as it may happen to boil their kettle. As the ancient Egyptians always inclosed their dead in resinous substances, the mummies are easily combustible, and make excellent fuel.

The Masonic Brethren in the city of N. York, propose to have a grand celebration of the Festival of St. John.

Some persons in New-Jersey are angry because a Free Mason has been appointed to office by the Legislature, and a public meeting has been called on the subject! The ghost of Morgan seems abroad.

The following singular advertisement is taken from an English paper:—

Wanted, for a sober family, a man of light weight, who fears the Lord, and can drive a pair of horses,—he must occasionally wait at table, join in household prayer, look after the horses, and read a chapter in the Bible. He must, God willing, rise at seven in the morning, obey his master and mistress in all lawful commands. If he can dress hair, sing psalms, and play at cribbage, the more agreeable. N. B. he must not be too familiar with the maid servant of the house, lest the flesh should rebel against the spirit, and he should be induced to walk in the thorny path of the wicked. Wages 15 guineas a year.

English Superstition.—Immediately after the late execution of Miller, the murderer of Mary Lane, at Coventry, three young girls ascended the scaffold to have their necks rubbed to cure their wens,—they believing that the power of dispersing these uncomely excrescences is given to the yet warm hand of an executed malefactor!

Solomon Greenly has been tried and sentenced to death, to be executed 20th inst. for setting fire to the jail in Dover, Delaware, as lately mentioned. He was confined for horse stealing.

It is a matter of felicitous to find a toast that is not stale, like the following, given at the Plymouth cattle-show: "The American Fair. Too wise to take the veil, and too beautiful to need it."

TO CORRESPONDENTS.

Mr. Turner's Letter is in type and shall be inserted next week.

MARRIED.

In Kennebec, Mr. Stephen Morton, merchant of Portland, to Miss Sally Wood Frost, only daughter of the late Dr. Frost, of Cuba.

In Nantucket, Capt. Jacob Barney to Mrs. Love Paduck.

In Newburyport, Mr. Oliver Moody Akerman to Miss Elizabeth Sarah Moulton, only daughter of the late Capt. Jonathan Moulton.

In Hingham, Mr. Jacob Marsh to Miss Mary Sprague.

DIED.

In Washington City, widow Mary Fendall, daughter of Col. Henry Lee, of Virginia.

In New-York, Thomas Addis Emmet, aged 65, one of the most distinguished lawyers of that city.

In Hallowell, John Sewell, Esq.

In Boston, on Friday evening last, Dr. Samuel Danforth, aged 88 years, a very eminent physician.

MARINE JOURNAL.

PORT OF GARDINER.

THURSDAY, November 15.
Sailed.
Brig Shamrock, Crawford, N. Orleans.
SATURDAY, November 17.
Schr. Mary, Perkins, Ipswich.
Commerce, Manning, do.
Sloop Exchange, Harris, do.
Return, Stanford, do.
Sloop Hero, Sutton, Salem.
MONDAY, November 19.
Arrived.
Schr. Oscar, Hinkley, Boston.
Brilliant, Brown, do.
WEDNESDAY, November 21.
Schr. Oaklands, Tabata, Boston.
Debarre, Bliss, do.
Clara, do.
Sailed.
Schr. Franklin, Rollins, Boston.
Sloop Rapid, Calif, Portland.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION

THREE ESSAYS.

By WALTER BALFOUR.

ESSAY I.

On the Intermediate State of the Dead.
Sect. 1. The scriptures examined respecting the state of man's Body, Soul, and Spirit, between death and the resurrection.

Sect. 2. On Ghosts, and their intercourse with this world after death.

Sect. 3. On the various opinions which have been entertained respecting the nature of man's soul, its immortality; its condition after death; whence such opinions originated; and how they came to be incorporated with the Christian religion.
Sect. 4. Facts stated, showing that the common opinions respecting man's soul, and its condition after death, cannot be true.
Sect. 5. Objections considered.

ESSAY II.

On the Resurrection from the Dead.

Sect. 1. On the resurrection of Jesus Christ from the dead.

Sect. 2. On the resurrection of man from the dead.

Sect. 3. Remarks addressed to Christians, Jews, and Deists.

ESSAY III.

On the Greek terms *krisis*, *krisma*, &c. rendered judgment, judgement, condemnation, damned, damnation, &c. in the New Testament.
Concluding remarks, on Mr. Hudson's Letters, in defence of a future retribution, addressed to Messrs. Hulsea Balfour, Balfour, and others.

These three Essays were commenced for the author's personal satisfaction, without any view to immediate publication, or as an answer to Mr. Hudson's book. But as we deem them a full answer to it, we proceed to prepare them for the press. All his texts in proof of a future retribution are particularly considered; the principle or analogy on which he reasons; and the assumed ground on which he builds his whole scheme of punishment after death, is shown to be without foundation in the Bible.

CONDITIONS.

The work shall be handsomely printed in a 12mo. volume, containing between 350 and 400 pages, and will be delivered to subscribers at one dollar in boards, or one dollar and twenty-five cents bound. Persons becoming responsible for 6 copies can receive a 7th gratis. Those to whom subscription papers are sent, or any inclined to favor the publication, are requested to return an account of the number of copies subscribed for, by the first of January, to the author. The work shall then be put to press, if the subscription will warrant the expense of publication.

Charlestown, (Mass.) Nov. 7, 1827.

Signatures received at this office.

ATLANTIC SOUVENIR, &c.

FOR sale at the GARDINER BOOK STORE, the Atlantic Souvenir for 1828,—The Almanac and the Token, works of a similar description of the Souvenir will be received in a few days. Also, for sale as above a great variety of Books suitable for youths of either sex and for children. Nov. 23.

NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c.—The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care. Nov. 23.

FOR Sale at this office, by H. Sampson, Bowdoinham, and by the Editor in Augusta, *Whittemore's Dialogues* between a parent and his child, one on Matt. xiv. 46, and the other on John v. 28, 29. Also Ballou's *Child's Scriptural Catechism*. Price 6-14 cents each.

THE GOVERNOR'S Proclamation for Thanksgiving just printed on Saffron and for sale at the Gardiner Book-Store. Price 25 cents.

WET NURSE WANTED.—Inquire at this office. Gardiner, Nov. 23.

BUFFALO ROBES.

P. SHELDON has for sale a few prime Buffalo Skins, uncommonly cheap for Cash. Nov. 28.

HATS, CAPS, BUFFALO ROBES & FUR TRIMMINGS.

JUST received and for sale by the Subscriber a variety of CAPS, viz:—Gentlemen's Fur Seal CAPS, Youth's, do. do. do. Gentlemen's Hair do. do. Youth's, do. do. do. Gentlemen's Cloth do. do. Youth's, do. do. do. Gentlemen's Glazed Leather do. do. Gentlemen's Nutra do. do.

Also, a prime lot of Buffalo Robes and Fur Trimmings, Hats of all kinds, West India Goods, Crochery, Glass Ware, &c. all which will be sold cheap for Cash or Country produce.

N. B. Cash given for all kinds of Hattings and Shipping Furs. J. DAVIS. Nov. 23. 47

To the Honorable the Senate and the Honorable the House of Representatives of the State of Maine in Legislature assembled:

THE Directors of the Kennebec and Androscoggin Canal Corporation respectfully represent; that by the recent survey of the Canal Route designated in their charter, it appears that a better route from the Coblescote Louche Pond to the Androscoggin river may be found than the one designated in their charter: They therefore pray for such an alteration in their act of incorporation as will not oblige them to pass through the great Androscoggin Pond and Dead River, but to vary their route between the Coblescote Coulee pond and Androscoggin river in such way as may be judged most expedient.

R. H. GARDINER, }
BILLY BENJAMIN, } Committee.
JAMES COCHRAN. }
Nov. 8, 1827. 45

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of

ROBERT PORTER,

Late of Pittston, in the county of Kennebec, Yeoman, deceased, intestate, and has undertaken that trust by giving bonds as the law directs:—All persons, therefore, having demands against the estate of the said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to JOHN COLBURN, Administrator. Pittston, Oct. 30, 1827. 46

LOST.

A DARK Brown colored COFF, about eight years old, a short tail, having strayed from the yard of a person in this village,—whoever will give information at this office so that the owner may obtain her shall be handsomely rewarded for their trouble. Oct. 31. 44

ET A GIRL, acquainted with house work, is wanted in a small family. Inquire at the Book-Store. Nov. 15, 1827.

M. BURNS will pay CASH for BARLEY, if offered immediately. Gardiner, Oct. 31. 44

Wanted, an apprentice at this office.

POETRY.

[From the U. S. Review & Literary Gazette.]

MY NATIVE VILLAGE.

There lies a village in a peaceful vale,
With sloping hills and waving woods around
Fenced from the blasts. There never ruder gale
Roves the tall grass that covers all the ground;
And planted shrubs are there, and cherished flowers,
And a bright verdure born of gentle showers.

'T was there my young existence was begun,
My earliest sports were on its flowery green;
And often, when my school-boy task was done,
I climbed its hills to view the pleasant scene,
And stood and gazed, till the sun's setting ray
Shone on the height,—the sweetest of the day.

There, when that hour of mellow light was come,
And mountain shadows cloaked the ripened grain,
I watched the weary yeoman, plodding home
In the lone path that winds across the plain,
To rest his limbs, and watch his child at play,
And tell him o'er the labors of the day.

And when the woods put on their autumn glow,
And the bright sun came in among the trees,
And leaves were gathering in the glen below,
I wandered, till the starlight on the stream
At length awoke me from my fairy dream.

Ah, happy days! too happy to return,
I fled on the wing of youth's departed years!
A bitter lesson has been mine to learn,
The truth of life, its labors, pains, and fears;
Yet does the memory of my boyhood stay,
A twilight of the brightness passed away.

My thoughts recur to that sweet village still,
Its flowers and peaceful shades before me rise,
The play-place and the prospect from the hill,
Its summer verdure and autumnal dyes;
The present brings its storms,—but while they last,
I shelter me in the delightful past.

J. H. R.

MISCELLANEOUS.

LITTLE GREAT MEN.

In reading the newspapers here, I have reckoned up not less than twenty-five great men, seventeen very great men, and nine very extraordinary men, in less than the compass of half a year. These, say the gazettes, are the men that posterity are to gaze at with admiration; these the names that fame will be employed in holding up for the astonishment of succeeding ages. Let me see—forty-six great men in a half year amounts just to ninety-two in a year. I wonder how posterity will be able to remember them all, or whether the people, in future times, will have any other business to mind, but that of getting the catalogue by heart.

Does the mayor of a corporation make a speech? he is instantly set down for a great man. Does a pedant digest his common-place book into a folio? he quickly becomes great. Does a poet string up trite sentiments in rhyme? he also becomes the great man of the hour. How diminutive soever the object of admiration, each is followed by a crowd of still more diminutive admirers. The shout begins in his train, onward he marches towards immortality, looks back at the pursuing crowd with self-satisfaction; catching all the oddities, the whimsies, the absurdities, and the littleness of conscious greatness by the way.

I was yesterday invited by a gentleman to dinner who promised that our entertainment should consist of a haunch of venison, a turtle, and a great man. I came according to appointment. The venison was fine, the turtle good, but the great man insupportable. The moment I ventured to speak, I was at once contradicted with a snap. I attempted, by a second and a third assault, to retrieve my lost reputation, but was still beat back with confusion. I was resolved to attack him once more from entrenchment, and turned the conversation upon the government of China: but even here he asserted, snapped, and contradicted as before. Heavens, thought I, this man pretends to know China even better than myself! I looked round to see who was on my side, but every eye was fixed in admiration on the great man; I, therefore, at last thought proper to sit silent, and act the pretty gentleman during the ensuing conversation.

When a man has once secured a circle of admirers, he may be as ridiculous here as he thinks proper; and it all passes for elevation of sentiment, or learned absence. If he transgresses the common forms of breeding, mistakes even a tea-pot for a tobacco-box, it is said, that his thoughts are fixed on more important objects: to speak and act like the rest of mankind, is to be no greater than they. There is something of oddity in the very idea of greatness; for we are seldom astonished at a thing very much resembling ourselves.

When the Tartars make a Lama, their first care is to place him in a dark corner of the temple; here he is to sit half concealed from view, to regulate the motion of his hands, lips, and eyes; but, above all, he is enjoined gravity and silence. This, however, is but the prelude to his apotheosis: a set of emissaries are dispatched among the people to cry up his piety, gravity, and love of raw flesh; the people take them at their word, approach the Lama, now become an idol, with the most humble prostration; he receives their addresses without motion, commences a god, and is ever after fed by the priests with the spoon of immortality. The same receipt in this country serves to make a great man. The idol only keeps close, sends out his little emissaries to be hearty in his praise, and straight, whether statesman or author, he is set down in the list of fame, continuing to be praised while it is fashionable to praise, or while he prudently keeps his minuteness concealed from the public.

I have visited many countries, and have been in cities without number, yet never did I enter a town which could not produce ten or twelve of those little great men; all fancying themselves known to the rest of the world, and complimenting each other upon their extensive reputation. It is amusing enough when two of those domestic prodigies of learning mount the

stage of ceremony, and give and take praise from each other. I have been present when a German doctor, for having pronounced a panegyric upon a certain monk, was thought the most ingenious man in the world; till the monk soon after divided this reputation, by returning the compliment; by which means they both marched off with universal applause.

The same degree of undeserved adulation that attends our great man while living, often also follows him to the tomb. It frequently happens, that one of his little admirers sits down, big with the important subject, and is delivered of the history of his life and writings. This may properly be called the revolutions of his life between the fire-side and the easy-chair. In this we learn the year in which he was born, at what an early age he gave symptoms of uncommon genius and application, together with some of his smart sayings, collected by his aunt and mother, while yet but a boy. The next book introduces him to the university, where we are informed of his amazing progress in learning, his excellent skill in darning stockings, and his new invention for papering books to save the covers. He next makes his appearance in the republic of letters, and publishes his folio. Now the colossus is reared, his works are eagerly bought up by all the purchasers of scarce books. The learned societies invite him to become a member; he disputes against some foreigner with a long Latin name, conquers in the controversy, is complimented by several authors of gravity and importance, is excessively fond of egg-sauce with his pig, becomes president of a literary club, and dies in the meridian of his glory.

Happy they, who thus have some little faithful attendant, who never forsakes them but prepares to wrangle and to praise against every opposer; at once ready to increase their pride while living, and their character when dead. For you and I my friend, who have no humble admirer thus to attend us, we, who neither are, nor ever will be great men, and who do not much care whether we are great men or no, at least let us strive to be honest men, and to have common sense.—*Citizen of the World.*

DESCRIPTION OF ST. PAUL'S PERSON.

How little stress is to be laid on external appearance! This prince of apostles seems to hint concerning himself, that his bodily presence was not calculated to command respect at first sight. 2 Cor. x. 10. St. Chrysostom terms him, "a little man about three cubits, or four feet and a half in height."

Lucian, or whoever is the author of *Pulopatri*, is supposed to have had St. Paul in view, where he introduces "A Galilean," [for so the Christians were contemptuously styled,] "rather bald headed, with an aquiline nose; who travelled through the air in the third heaven."

But of all other writers, Neciphorus Callistus has given us the most circumstantial account of St. Paul's person. "St. Paul was small of stature, stooping, and rather inclined to crookedness: pale-faced, of an elderly look, bald on the head. His eyes lively, keen and cheerful; shaded, in part, by his eye-brows, which hung a little over. His nose, rather long and not ungracefully bent. His beard, pretty thick of hair, and of a sufficient length, and like his locks, interspersed with grey."—*It-sins.*

OUR "PIOUS" FOREFATHERS.

It is deemed almost as great a crime as sacrilege to doubt the piety of the puritanic settlers of this country; and it may not be well to reflect on the life and manners of a people who have been dead for centuries, but to hear it asserted and the assertion daily repeated, that there never was a people on the face of the globe their equal for morality and virtue, the temptation to contradict it, is beyond our power to control. The Plymouth settlers considered themselves a persecuted people, seeking a wilderness where they might say their prayers in their own way; indeed such was the very fact—they were flying from the reach of those who would set up an unwarranted dominion over the mind, but still that did not make them a "pious" people, nor did this attempt to curb their opinion teach them to respect the opinions of others. On the contrary, they set foot upon New-England with the determination of establishing their own doctrine at all events, and to compel all who should follow them across the ocean, to believe as they did. And the sequel shows that they did not repent of, nor correct the error, for when a Quaker showed himself among them, they denounced him even to his fourth generation, with as much rigor as the Catholics ever did "round heads." In short, pious as our forefathers were, they brought all the will which characterized the followers of Oliver Cromwell, and vented all the venom which will naturally arise in the breast of a fanatic, upon those who did not walk according to the letter of their creed, and whose consciences had not yet yielded to the evidence which convinced others. Nor does it appear that the English settlers were more honest in their dealings with one another than people are at this day. The history of those times shows plainly that there was as great a proportion of crime then as there is now; it was as necessary to have rigorous laws, and to enforce those laws; there were ambitious men, and the fruits of their labors similar to what they now are.

As pious as our fathers were, they swindled the Indians out of their possessions and said very little whatever they might have thought about it. Got them drunk and bought a thousand acres of land for a hand of tobacco, or a jack-knife—was this a proof of their piety? They hung old women, because they could not live, breathe and have a being under water; brought decrepit, grey-haired females to die on a gallopsy, for no other reason than that of being old: Murdered members of a religious society because their communication was simply yea, yea, and nay, nay. These were the acts of our "pious" forefathers! The doings of men who were persecuted for Conscience sake, and left home and country, rather than be compelled to perform a ceremony they thought proper or necessary.

That our ancestors were enterprising, industrious and independent, we are ready to admit. But that they were self-willed, bigoted and superstitious, is an undeniable fact, which cannot be hid under the cloak of piety. It was not because they believed the Quaker or the Baptist guilty of heresy that they banished or hung him: It was because they were jealous of his power; because they did not like to see his society growing up among them.

From that kind of piety which hangs folks because they do not talk through their nose, we pray to be delivered.

N. Star.

ANECDOTES.

In reasoning with a Sabbath breaker, a poor but pious old man said, "suppose now I had been at work hard all the week, and earned seven shillings, and suppose I met a man and gave him six shillings freely out of the seven; what would you say?" "Why I should say you were very kind, and the man ought to be thankful." "Well, but suppose he was to knock me down, and rob me of the other shilling; what then?" "Why, then he'd deserve hanging." "Well, now this is your case; thou art the man; God has freely given you six days to work in and earn our bread, and the seventh he has for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?" The man was silent.

Perseverance.—When Dr. FRANKLIN walked into Philadelphia, with a roll of bread in his hand, little did he think what a contrast his after life would exhibit; and yet, by perseverance and industry, he placed himself at the tables of princes, and became the chief pillar in the councils of his country. The simple journeyman, eating his roll in the street, lived to become a great philosopher and a statesman, and to command the respect of his country and mankind. What a lesson for youth!

The Indians of Paraguay give the name of mother to the moon, and honor her as such. When she is eclipsed, they run out in haste out of their huts with lamentable shrieks and howlings, and shoot a great many arrows into the air to defend her, they say from dogs that have fallen on her to tear her to pieces. This they take to be the cause of eclipses, and they continue shooting their arrows till the moon has recovered her usual brightness. It is well known that several nations in Asia entertain nearly the same notions of lunar eclipses as the savages of America.

ANALYTICAL READER.

PUBLISHED BY S. C. STEVENS, Dover, N. H.—Price 25 cents single, \$2.40 per dozen. It is used in most of the Schools and Academies in that vicinity. After the first day of November, it is to be used in each public school in the town of Portsmouth, by order of the School Committee.

The following is a notice of the Analytical Reader, in the American Journal of Education, August 1827:

"The first Edition of this meritorious work was mentioned in our first volume, page 318. The present Edition is rendered still more acceptable by revision, and by greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it, so as to conduct their Reading Lessons on the examples. We know of no course so well suited to make children thoroughly acquainted with the words of their own language; or to impart the advantages of correct, forcible, and appropriate expression."

From *Asa E. Foster, A. B. Preceptor of Gilmanston Academy.*

Gilmanston, Aug. 1, 1827.
Mr. S. C. Stevens, Sir—Having for a short time used your Analytical Reader, I have found a high opinion of its merits, as a school book. The selection is of such pieces as are interesting to children, and favorable to morals; the definition of words not thoroughly understood are furnished in proper places, and at the time when likely to be most deeply impressed on the mind; but its most valuable peculiarity I conceive to consist in calling into exercise, at the same recitation, the several faculties of the mind and thereby improving each in due proportion, and in awakening a variety of thoughts at the same time, interesting and essential to improvement.

Yours, respectfully, A. E. FOSTER.
It is also recommended by the following gentlemen: Rev. Mr. Barragans, Rector of St. John's Church, Portsmouth; Rev. Stephen Farley, A. M. Preceptor of Atkinson Academy, N. H.; Rev. Hervey Wilbur, A. M. Author of the Bible Class Text Book, Reference Bible, &c.; L. W. Bourne, A. M. Principal of the Academy, Dover, N. H.; Hon. Asher Ware, Judge of U. S. District Court, for Maine; Hon. Levi Woodbury, Senator in Congress, and late Governor of N. Hampshire; Rev. Mr. Turner, of Portsmouth, N. H.; R. D. Muzzey, M. D. Professor in Dartmouth College; Rev. Thos. C. Upham, A. M. Professor of Moral Philosophy, &c. in Bowdoin College; Rev. Dr. Tyler, President of Dartmouth College.

"The Second Edition consisted of 4000 copies, and was published on the first day of January last; but a few hundred now remain of the edition. The rapid sale of two large editions in about one year and a half, speaks volumes in its praise."

For sale by H. Spaulding, Augusta; C. Spaulding, Hallowell; Wm. Hastings, Waterville; H. Hyde, Bath; William Hyde, Pearson, Little & Robinson, Portland; C. Plummer, Bangor; Putnam & Blake, Saco; and J. K. Remick, Kennebec, in Maine.

School Committees, Teachers, &c. are respectfully requested to examine this work.

For sale by the dozen or single at the GARDNER BOOK-STORE.

Gardiner, Oct. 26.

BLANKS for sale at this office.

TO SCHOOL COMMITTEES AND TEACHERS.

NEW AND VALUABLE CLASS BOOK.

JUST published and for sale by P. SHELTON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEE, compiler of "A Spelling-Book containing the rudiments of the English Language."

PREFACE.

"This little book, as the title imports, is designed to be used in common schools, immediately after or in connexion with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children."

"A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes."

"For a more particular character of the book the compiler refers to the work itself; being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

"Winthrop, Sept. 1827."
This book is well printed, on new type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dolls. per dozen.

—ALSO—

JUST published by DORR & HOWLAND of Worcester, and for sale by P. SHELTON.—The THIRD edition of the

COLUMBIAN CLASS-BOOK;

consisting of Geographical, Historical and Biographical Extracts, compiled from authentic sources, and arranged on a plan different from any thing before offered to the public. Particularly designed for the use of schools. By A. T. Lowe, M. D.

RECOMMENDATION.

From the Rev. Leonard Woods, D. D. of the Theological Seminary, Andover.

"Dear Sir,—I have attentively examined the Columbian Class-Book, and am well satisfied that the plan is judicious and well executed, and that a school book, containing such a variety of useful information exhibited in so interesting a form, will be an addition to the advantages already enjoyed by American youth. Should you proceed to publish the book as I hope you will, I should have no doubt of its gaining, in due time, an extensive patronage among the instructors and friends of the rising generation. With the sincerest wishes for your success in this effort to promote the education of our youth, I am, dear Sir, yours, very respectfully,

LEONARD WOODS.

Andover, July 5, 1824.

"Dr. A. T. Lowe."
The Columbian Class-Book is handsomely printed and well bound—contains 351 pages, 12mo. with plates, and is sold at the low price of 75 cents single and \$7.50 per doz.

October 12 41

ÆTNA

INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the ÆTNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies, to applicants without delay.

Gardiner, May 25, 1827. if

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS DELY AUTHORIZED TO TAKE MARINE RISKS.

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

GARDNER LYCEUM.

WINTER CLASSES.

CLASSES in Carpentry, and Civil Architecture, and in Agriculture will be admitted November 22, and a class in Chemistry January 2, next, each to continue until the third Wednesday in April 1828. The class in Agriculture will attend to Agricultural Chemistry, the practical analysis of soils, &c. and to any other studies pursued at the Lyceum consistent with the above course. Such of the classes in Agriculture and Chemistry as desire it, will have the privilege of attending with the Professor in the laboratory during the preparation for Lectures.

The Trustees also give notice, that by arrangements recently adopted, the opportunities for improvement at the Lyceum are increased, and the advantages extended. Scholars may be admitted at the age of 12 years, and will be required to pursue their studies in a School room under the personal direction of one of the Instructors, until qualified to advance into the higher classes. Means are also provided, by which such students as choose, may devote a portion of the time, to earn their own support. It is not therefore necessary, that a young man should be urged forward faster than his abilities and means will justify.

A workshop is furnished, where employment will be given to young men desirous of supporting themselves, by which they will be enabled to do so in whole or in part. In the Summer a number will be received, who will have the opportunity of defraying the expenses of board, by labor on the farm.

TUITION FEES.

Classes in Agriculture, and in Civil Architecture and Carpentry, for the whole term, including fees for Lectures, 12 Dollars.
Class in Chemistry, including fees for Lectures, 10 Dollars.

Third Class 5 Dollars per term.
First and second Class 8 Dollars per term.
Tuition will be furnished gratis to any meritorious young men unable to pay.

Gardiner, Nov. 8, 1827.

BOOKS, BOOKS & C.

P. SHELTON has received his Fall supply of

BOOKS, STATIONARY,

CUTLERY, &c. &c.

Comprising a very general and complete assortment of such Books and other articles as are usually kept in similar establishments—all, or any part of which he will be pleased to sell on as good terms as any Bookseller in the vicinity.

SILVER-STEEL PENKNIVES & RAZORS. A large supply of BIBLES.

Gardiner, Oct. 30.

ALMANACS FOR 1828.

Moine Farmer's—Thomas Farmer's—New-England Farmer's and CHRISTIAN ALMANACS for sale at the GARDNER BOOKSTORE by the grocer, dozen or single, at the publishers prices.

Chemical Embrocation,—or

WHITWELL'S

ORIGINAL OPDELDG.

Treble the strength of the hard kind.

BEWARE OF IMITATIONS.

THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West-Indies, Nova-Scotia, Lower Canada, and in one instance, a late letter to the Proprietor, from St. Salvador, the writer observes, "Your opodeldoco begins to be well known and fully appreciated." &c.

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first rank, which is one from a Physician of the highest grade in Europe or America.

Pause before you purchase. No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence. Some have so closely imitated the stamp and type of the outside wrapper, as to be of the name. Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S opodeldoco only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headach, Distress, Depression of Spirits, Vapors, Dimness of Eye-sight, and all disorders of the head.

From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antiputrescent, is indispensable for all who watch with or visit the sick. Also,—DETERGENT BITTERS, a most excellent article for Jaundice, want of appetite, &c. &c.

Also,—JARVIS' BILIOUS PILLS, a cheap and fine Family Medicine.

Constantly for sale by

BOWMAN & PERKINS.

Gardiner, January 5, 1827.

NEW HAT-STORE.

LABAN L. MACOMBER,

(Opposite McLellan's New Hotel.)

HAS established himself as a Hat Manufacturer, and has constantly on hand, for sale, an assortment of Gentlemen's, Youth's and Children's HATS, cheap for cash, country produce, or approved credit.

The following certificates of Hat manufacturers in the City of Boston and vicinity will show the superior quality of Macomber's Patent Machine Hat bodies.

We the undersigned, having seen in operation Macomber's Machine for Planking Wood Hat Bodies, are of opinion that the bodies are closer better, are smoother, will hold their stiffening, and finish better than those planked in the usual manner.

JESSE BROWN, Pres't, Boston Hat Manuf.
ELISHA VORSE, Treas. Boston Hat Manuf.
SAMUEL BARRY, Watertown,
C. L. EMMERTON, Newburyport,
JAMES KENT, West Springfield,
MARTIN BATES, Boston,
GEO. BASS, do.

We, the undersigned, having examined the Hat Bodies made by the above Machine, are of opinion that they are better made than those manufactured in the common way.

BRADFORD LINCOLN,
Director of the Boston Hat Manuf.
JOHN LONGLEY,
HENRY CLARK,
Finishing Agent of the Boston Hat Manuf.

We, the undersigned having made use of Macomber's Machine for Planking Wood Hat Bodies, do hereby certify that the bodies so planked are smoother and closer better than they can be in the usual manner. The laborious part of the work is done by the machine.

HIRAM MORTON,
Foreman of Rob't. Bacon's Hat Factory, Medford.
JOHN WHITE, Methuen,
HIRAM MERRILL, Salem, N. H.

N. B. L. M. hopes, by the strictest attention to business, and the superior quality of his Hats, to merit and obtain a share of public patronage.

Gardiner, Nov. 7, 1827.

BOOKS, STATIONARY,

AND PAPER HANGINGS.

CONSTANTLY FOR SALE BY

P. SHELTON,

AT THE GARDNER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping Paper, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 10 cents, to 150 cents per roll. A great variety of Rogers', and other fine Cutlery. Quills, by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, BARNs, and the contents of each, together with every other similar species of property

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

JUST RECEIVED.

AND for sale at this office, and by the Editor at Augusta, a few copies of HUTCHINSON'S APOLOGY FOR BELIEVING IN UNIVERSAL RECONCILIATION, &c. Price 62 1-2 cents bound, or 30 cents half bound.

oct. 19

OLIVER'S CONVEYANCER

JUST PUBLISHED, AND FOR SALE AT THE GARDNER BOOKSTORE.

PRACTICAL CONVEYANCING. A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.

June 8, 1827.

Scott's Napoleon.

THE life of NAPOLEON BUONAPARTE, by Walter Scott, 3 vols. 2vo.

Just published and for sale by

P. SHELTON.